

I'm not a robot































and the wretched one! In my race will be born a man who will slay you in battle with your sons, ministers, army, horses and charioteer.” –This is confirmed in UTTARA KANDA too that Ravana killed king Anaranya (born of Ikshvaku dynasty) and Anaranya cursed Ravana just before dying.Also, Ravana had encounter with king Mandhata (born of Ikshvaku dynasty) as well - Was there an encounter between Ravana and Ikshvaku king Mndht?All of this confirms that there was many generations gap bw Ravana and Lord Rama:1 Manu -> 2 Ikshvaaku -> 3 Kukshi -> 4 Vikukshi -> 5 Baana -> 6 Anaranya -> 7 Pruthu -> 8 Trishanku -> 9 Dhundumaara -> 10 Yuvanashaiva -> 11 Mandhaata -> 12 Susandhi -> 13 Dhruvasandhi -> 14 Bharata -> 15 Asita -> 16 Sagara -> 17 Asamanja -> 18 Amshuman -> 19 Dilliipa -> 20 Bhageeratha -> 21 Kakutsha -> 22 Raghu -> 23 Pravriddha (Kalmaashapaada) -> 24 Shankana -> 25 Sudarshana -> 26 Agnivarsna -> 27 Shiigraga -> 28 Maru -> 29 Prashushruka -> 30 Ambarisha -> 31 Nahusha -> 32 Yayati -> 33 Naabhaaga -> 34 Aja -> 35 Dasharatha -> 36 Rama – Baala Kanda: Sarga 70Few kings like Harischandra and Rohitashva seems to be missing from this list.It's mentioned in Valmiki Ramayana that some of these kings ruled for many thousand years and some time must have vent in tasya before and after rule. For Dasharatha it's mentioned 60 thousand years from birth. "That great king Sagara could not get at any resolve in getting Ganga to earth even after a long time, and on ruling kingdom for thirty-thousand years he went to heaven." Thus Vishvamitra continued his narration about the ancestors of Rama. [1-41-26]On practising ascesis in ascetic-woods for thirty-two thousand years that highly renowned king Amshuman achieved heaven as he acquired only the wealth of practising the ascesis. [1-42-4]That great-resplendent king Dileepa on his part performed numerous Vedic-rituals, and he ruled the kingdom for thirty thousand years - to the delight of each of his subjects, but could not find a way to fetch Ganga. [1-42-8]Thousands of years have rolled by while Bhageeratha stood practising his severe ascesis, oh, dextrous Rama, and then the lord and master of all beings, namely god Brahma, is well pleased with that great-souled king's ascesis. [1-42-13b, 14][Dasharatha] "Sixty thousand years have passed from my birth, oh! Vishvamitra, and this Rama is engendered at this age, that too with tribulations, hence taking Rama with you will be inappropriate of you. [1-20-10b, 11a]If you consider 30 generations and 50k years average age then only it's 15 million (30 \* 50,000) and we are not sure of exact number of lineage and age of each lineage. So Ravana's age would be in million years as per these references. I came across two stories on how Ravana was killed by Rama but not sure which one is correct. Story 1 - Rama used Brahmastra to kill Ravana. Brahmastra was so powerful that it killed Ravana instantly and his body was burnt without even leaving ashes. Story 2 : Ravana wanted to be immortal. However, Brahma gave him the nectar of immortality which resided in Ravana's navel. It was then Vibhishana who told Rama the secret to Ravana's life which was held in his navel. Rama then dried up the amrit which resided in Ravana's navel. This is even shown in the popular Ramanand Sagar's Ramayana. I do know that Ravana asked Brahma that he can be killed either by Manav & Vanar because Ravana never considered them powerful enough to kill him. I am not sure about story of Brahma giving nectar of immortality to Ravana. I have also read that Ravana's body was still there and Vibhishana performed the funeral rites. I think that the above line can be true in case of story 2 not story 1. Moreover, there is another story that Ravana gave some valuable lessons to Laxmana before dying. I have been trying to dig out the truth from different sources but they have confused me as I came across different stories. Can anyone help me to know the real story on how Ravana was killed? Yes, he was. If by villain we mean someone who trades the path of unrighteousness then

Ravana was nothing less than a villain. [RCM - 1.182] Meaning Ravana would get up and run at once to stop austerity, penance, dispassion, etc. as soon as any talk of it entered in his ears. Such prevalent was corruption and sinful wrong actions that dharma was no where to be heard of. He would torture in many ways and sent to exile whoever read the Vedas and puranas. Was Ravana a devotee of Lord Vishnu? No, he was not. He was a devotee, or better a worshiper, of Lord Shiva and Brahma like you have stated. He did this to acquire power and boons which he used to spread terror and havoc on people. No devotee can ever imagine hurting his deity even in his dream, let alone stealing the wife of his deity and fighting with him. The definition of a devotee is someone who thinks in favour of his deity; anyahilasita-sunyam jnana-karmady-anavrttam anukulyena krsnanu-silanam bhaktir uttama [BRS - 1.1.11] Meaning Devoid of any personal desires, not tainted with impersonal knowledge and fruitive actions, following of Krishna in favour of Him is known as the best of all devotions. But Ravana's actions caused difficulties and hardship for Shri Ram. No devotee can do that. So he was not a devotee of Vishnu, otherwise he wouldn't have developed such an enmity towards His human incarnation. It is a rare privilege to be killed by the hands of God, Isn't it? Yes, it is. Ravana got the privilege which is even rare to get for the saints and sages: [RCM - 6.113.5] - The wicked, sinful, lustful, Ravana attained an exalted state even rare and scarce to the sages. So now we need to do the thinking. Can any ordinary soul compel and make the supreme Lord to descend on earth for him? Can any ordinary soul dare to take away Maa Sita, the wife of Shri Rama, from the Lord Himself? Can any ordinary soul get the privilege of getting killed in the hands of the Lord Himself? The plain answer is, no. Story behind the scene So Ravana was no ordinary soul. He was previously one of the two gatekeepers at Vishnu's abode Vaikuntha. Due to stopping the four Sanat Kumaras they got cursed and had to take birth in demonic families as the Lord had desired: The Lord replied: O brhmaas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demonic family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly. [SB - 3.6.26] So Ravana's activities were of a villain, but it was only to render a pastime for the Lord. So the moral of the story is that, even the greatest enemies of the Lord are nothing but His true devotees. And Ravana in his life did nothing but devotion to Vishnu in the mode of enmity. It is because, due to enmity and anger he always remembered and thought of Shri Rama. And we know thinking of the Lord in any way is nothing but an act of devotion and it causes oneness with Him; kma krodha bhaya sneham aiky saudham eva ca niya haraha vidyachoynti tan-mayat hi te [SB - 10.29.15] Meaning Persons who constantly direct their lust, anger, fear, protective affection, feeling of oneness and friendship toward Lord Shri Hari are sure to become absorber in Him. This type of devotion out of anger and fear is known as pratpa bhakti [BRS- 2.3.92]. But it only suits such powerful personalities like Kamsa, Ravana, Sisupala, etc. who behind the scene are nothing but Vishnu's personal servants and devotees. Rama did not kill Ravana with Vasista's weapon.. As I discuss in this answer, Rama killed Ravana with a Brahmastra, and it was given to him by the sage Agastya, not his guru Vasistha. Here is how the Yuddha Kanda of the Ramayana describes it.Then, the valiant Rama, who was reminded thus by MataI, took hold of a blazing arrow, which was given by Brahma and which in turn was given to him by the glorious sage, Agastya earlier in the battle-field and which looked like a hissing serpent. Having been made formerly for Indra, the lord of celestials by Brahma, the lord of creation of infinite strength, it was bestowed in the past on the ruler of gods, who was desirous of conquering the three worlds...Making it sacred by a special formula as per the procedure specified in scriptures, Rama who was endowed with an extraordinary strength then fixed that arrow which was the foremost among the three worlds, capable of removing the fear of Ikshwaku dynasty, taking away the glory of the enemies and bestowing joy to one's own self on his bow.While that excellent arrow was being fired by Rama, all the beings were frightened and the earth trembled. That enraged Rama, stretching his bow well and with an attentive mind, hurled that arrow which can tear off the vitals, towards Ravana. That arrow, which was inviolable as a thunderbolt hurled by the arms of Indra and irresistible as Yama the lord of Death, fell upon Ravana's chest. That arrow, released with great speed and which was capable of destroying the body, tore off the heart of that evil-minded Ravana. That arrow, which was capable of causing death to the body, after taking away the life of Ravana and having been anointed with blood, penetrated the earth... Having lost his life, that king of demons for his part, who was endowed with terrible swiftness and invested with great splendour, fell down from the chariot to the ground, like Vritra the demon when the latter was struck down by the thunderbolt.That line at the end, by the way, is an allusion to story of Indra killing Vetrasura, which I discuss here. What boons did Ravana receive from Brahma?Ravana was dvised by his mother Kaikasi to do penance to become equal in to his brother Kubera. Then the brothers Ravana, Kumbhakarna and Vibhishana started doing penance. After some time lord Brahma appeared before them. Ravana received the boon that he will not be killed by Deva, Gandharva, Naga, Yaksha, Danavas. This has been described in Uttara Kanda of Ramayana, Sarga 10.Thus addressed by the creator, Brahma, the Ten necked one, O Rama, standing before him with joined hands, said, O lord of creatures, I would, O eternal one, be incapable of being slain by Suparnas and Nagas, Yakshas, Daityas, Danavas and Rakshasas, and the Devas ;for, O thou that art worshipped by the immortals, anxiety I have none from any other beings. Indeed, I deem as straw creatures such as men etc Thus accosted by the Raksha the Ten necked one that righteous souled one, the Great father, along with the Devas, said, O foremost of Rakshasas, what thou sayest shall come to pass.Having, O Rama, said this unto the Ten necked one, the Great father (again spoke), Hear I!, having been gratified, will confer on thee a fresh boon. O Rakshasa, O sinless one, those heads of thine which have been offered as sacrifices and which have sunk into the fire, shall again be thine..And, O placid one, I shall also confer on thee another boon difficult of being obtained, The form that thou shalt wish to wear, shall instantly be thine.Same thing has been discussed in Ramayana, Bala Kanda, Sarga 15. || | --"Ravana said while seeking boon that, 'I shall not be killed by gandharva-s, yaksha-s, or by gods, or by other demons..' and I also said 'so be it...'" [1-15-13]Which boon gave him mystical powers and strength ? Ravana has his mystical and physical strength from birth because he had born from the womb of a Rakshasi (Kaikasi). This is described in Ramayana, Uttara Kanda, Sarga 9.In the meanwhile,O Rama, that twice born one Pulastya's son was performing the Agnihotra, like the fourth Fire itself. And without minding that terrific time, Kaikasi(), having regard to the dignity of her sire, coming up before him, stood (there) hanging her head down towards his feet and throwing up the earth with her great foe.And seeing that one of shapely hips, having a face fair as the full Moon, (that exceedingly high minded ascetic) flaming in energy accosted her thus, O gentle on, whose daughter art thou ? And whence dost thou come hither ?And what is thy errand ?And for whom(dost thou come) ?O beauteous(damsel), truly tell me this. Thus addressed, the girl,with joined hands, said, O ascetic, thou art competent to get at my intent by virtue of thy own power. Yet, O Brahmarsi, know me as having come here at the mandate of my sire.My name is Kaikasi. The rest do thou read thyself. And thereupon, the ascetic, entering into contemplation, said these words. O gentle lady, I have learnt the purpose that is in thy heart.O thou having the gift of a mad elephant, there reigns a powerful desire in thee for having offspring. Inasmuch as thou hast come to me at this fierce hour, hearken, thou amiable one, as to the kind of offspring that thou shalt bring forth. Thou shalt, O thou of graceful hips, bring forth terrible and grim visaged Rakshasas delighting in frightful friends, and of cruel deeds.Hearing his speech, she, bowing down, said, O reverend (ascetic), such sons of terrific ways seek I not from thee that followest the Veda. Therefore it behoveth thee to favor me. On being thus besought by the girl, Visrava, best of ascetics, again addressed Kaikasi, like the full Moon addressing Rohini, O fair faced one, the son that thou bringest forth last, shall be like unto my line, he shall, without doubt be righteous souled.Having been thus accosted, the girl, O Rama, after a length of time brought forth a very terrible and hideous offspring having the form of a Raksha, having ten necks, furnished with large teeth, and resembling a heap of collyrium, with coppery lips, twenty arms, huge faces, and flaming hair. On his having been born, jackals with flaming mouths and other ferocious beasts began to gyrate on the left. And that god showered down blood ,and the clouds uttered forth harsh sounds.And the Sun was deprived of his splendour ,and meteors began to dart to the earth. And the earth shook and the wind swept away violently. And that lord of streams the ocean, which was calm before, became agitated.And his sire resembling his grand father named him,(saying), As this one hath been born with ten necks, he shall be called Ten necked.Did he know any boons from Goddess Durga too?There is no mention of Goddess Durga giving boon to Ravana in Valmiki Ramayana. May be some Puranas talk about this. Ravana was born with ten heads, His birth is mentioned in the Chapter 9 of Uttara Kanda Uttara Kanda of Ramayana as well as this answer by user Keshav Srivanasan. It is written that he was born with ten heads. From Having been thus accosted, the girl, O Rama, after a length of time brought forth a very terrible and hideous offspring having the form of a Raksha, having ten necks, furnished with large teeth, and resembling a heap of collyrium, with coppery lips, twenty arms, huge faces, and flaming hair. On his having been born, jackals with flaming mouths and other ferocious beasts began to gyrate on the left. And that god showered down blood ,and the clouds uttered forth harsh sounds. The names of the ten heads are not mentioned in the Uttara Kanda or Ramayana. I presume that there are no names to them. Due to these ten heads, he got the names 'Dashagriva', 'Dashakantha', 'Dahsaanana'. As he was a descendant of Pulastya Brahma, he was also called as 'Paulastya'. The name Ravana is given by Lord Shiva when he tried to uplift the mount Kailasa. It is from chapter 16 of Uttara Kanda which is also explained in this answer by user Arya. And as in consequence of thy arms having been hurt by the mountain, thou hast uttered a terrific yell, which struck horror unto the three worlds and put them shaking, therefore, O King, thy name shall be Ravana. And Devas and men and Yakshas and others living on earth shall call thee Ravana terror to creatures. So, O Paulastya, which way thou wishest, and permitted by me, O Lord of Rakshasas, go thou. This story appears to be from a folk version of Rmyaa, it's not part of the original Vmki Rmyaa. Devdutt Pattanaik writes about this in his article This was Ravan too, but he uses a variety of sources for his article. According to Pattanaik's article, here's the conversation that took place between Rma, Lakmana and Rvaa: The story goes that after firing the fatal arrow on the battlefield of Lanka, Rama told his brother, Lakshmana, "Go to Ravana quickly before he dies and request him to share whatever knowledge he can. A brute he may be, but he is also a great scholar." The obedient Lakshmana rushed across the battlefield to Ravana's side and whispered in his ears, "Demon-king, do not let your knowledge die with you. Share it with us and wash away your sins." Ravana responded by simply turning away. An angry Lakshmana went back to Rama, "He is as arrogant as he always was, too proud to share anything." Rama comforted his brother and asked him softly, "Where did you stand when asking Ravana for knowledge?". "Next to his head so that I hear what he had to say clearly." Rama smiled, placed his bow on the ground and walked to where Ravana lay. Lakshmana watched in astonishment as his divine brother knelt at Ravana's feet. With palms joined, with extreme humility, Rama said, "Lord of Lanka, you abducted my wife, a terrible crime for which I have been forced to punish you. Now, you are no more my enemy. I bow to you and request you to share your wisdom with me. Please do that for if you die without doing so, all your wisdom will be lost forever to the world." To Lakshmana's surprise, Ravana opened his eyes and raised his arms to salute Rama, "If only I had more time as your teacher than as your enemy. Standing at my feet as a student should, unlike your rude younger brother, you are a worthy recipient of my knowledge. I have very little time to see I cannot share much but let me tell you one important lesson I have learnt in my life. Things that are bad for you seduce you easily; you run towards them impatiently. But things that are actually good for you, fail to attract you; you shun them creatively, finding powerful excuses to justify your procrastination. That is why I was impatient to abduct Sita but avoided meeting you. This is the wisdom of my life, Rama. My last words. I give it to you." With these words, Ravana died. Here's Vmki's account of how Rvaa immediately died and fell to the ground after Rma shot him with his brahmstra: || | -- 18. That arrow, released with great speed and which was capable of destroying the body, tore off the heart of that evil-minded Ravana. || | -- 19. That arrow, which was capable of causing death to the body, after taking away the life of Ravana and having been anointed with blood, penetrated the earth. || | -- 20. Smeared with blood on having killed Ravana and thereby accomplishing its mission, that arrow re-entered its own quiver (of Rama) silently. || | -- 22. Having lost his life, that king of demons for his part, who was endowed with terrible swiftness and invested with great splendour, fell down from the chariot to the ground, like Vritra the demon when the latter was struck down by the thunderbolt.Here would be detailed an expansive lineage of Rvaa's kula, as much as I could find in stras and piece together. Usually, in most of the lists available in popular media, the focus is on patrilineal lineage of Rvaa and not on his matrilineal lineage. But among rkasas, as is seen in Vmiki Rmyaa, matrilineal lineage did play a pretty important role too, and so that would be covered here too.Abbreviation - UK (Uttaraka of Vmki Rmyaa) ; YK (Yuddhaka of the same) ; SK (Sundaraka of the same) ; AK (Arayaka of the same)Vaivasvata Manu Dia Nbhga Bhalandana Vatsaptri Pru Pramati Khanitra Ckua Viviati Rambha Khanintra Karandhama Avkita Marutta Dama Rjyavardhana Sudhti Nara Kevala Bandhumm Vegavn Bandhu Tabindu(Bhgvata Pura 9.2.23-31). Tabindu had vivha with Alambu, an apsar. They birthed several sons and a daughter named Iavi.The first rkasas were created by Brahm (Prajapati) himself. Among those rkasas, there were two brothers - Heti and Praheti. Heti fathered a son named Vidyutkea, with his wife Bhay (sister of Kla). Vidyutkea had vivha with Slakaaka (daughter of Sandily) and fathered Sukea (UK 4.16-31). Sukea had vivha with Devavat (daughter of Grma, a gandharva) and fathered three sons with her - Mlyavn, SumI, & MI (UK 5.1-6). These three brothers had vivha with Sundar, Ketumat, and Vasud respectively, who were the daughters of Narmad, a gandharv. Sundar bore 7 sons - Vajramu, Virpka, Durmukha, Suptaghna, Yajakopa, Matta, Unmatta, and a daughter named Anai. Ketumat bore 10 sons - Prahasta, Akampana, Vikaa, Klakrmuka, Dhmrka, Daa, Suprva, SahrdI, Praghasa, Bhsakara, and 4 daughters- Rk, Pupotka, Kaikas, & Kumbhnas I. Vasud bore 4 sons- Anala, Anila, Hara, & Sapti (UK 5.31-45). Anai (daughter of Mlyavn) had vivha with Vivvasu (UK 61.16) and together bore a daughter named Kumbhnas II, second-cousin sister of Rvaa (UK 25.222-24). So, Kumbhnas I was Rvaa's maternal aunt (Kaikas's sibling), while Kumbhnas II was Rvaa's cousin sister (from his maternal lineage). The asura Madhu was the eldest son of Lol, a daitya i.e. descendant of Diti (UK 61.3) and he had a son named Lavaa with his wife Kumbhnas II (UK 61.16-17).Brahm (Prajapati) had a son named Pulastya, who was a brahmar. He had vivha with Iavi (daughter of Tabindu), and fathered a son named Virav with her (UK 2.4-28). Virav had vivha with Devavarin (daughter of Bharadajya) and fathered a son named Vairavaa (Kubera) with her (UK 3.3-8). Virav fathered four children (rkasas) with Kaikas (daughter of SumI) - Daaqrva (Rvaa), Kumbhakara, daughter rpaakh, & Vibhaa (UK 9.19-35). Kumbhakara is mentioned as having two brothers (half-brothers, as per the commentaries Amtakataka & TilaKa) - Mahodara and Mahprva (YK 68.8). Rvaa is mentioned as having two other half/cousin brothers viz. Khara & Duaa (AK 17.20-23), but their parentage isn't mentioned in Vmiki Rmyaa.rpaakh had vivha with the dnarvaja Vidyujihva, son of Klaka (UK 12.2). Asura Maya (son of Diti) had vivha with Hem, an apsar. Hem bore (to Maya) two sons - Mvy & Dundubhi, and a daughter named Mandodar. Rvaa had vivha with Mandodar (UK 12.5-20) and fathered Meghanda aka Indrajit with her (UK 12.28-29). Rvaa fathered Atikya with his wife Dhnyamin (YK 71.30). Rvaa is mentioned as having other sons - Trir, Devntaka, Narmtaka (YK 68.7), and Aka (SK 47-48). So, Rvaa is mentioned as having 6 sons, in Vmiki Rmyaa. There was another Trir, who served as a senapati under Khara (and had died earlier at hands of Rma - AK 27), but he wasn't Rvaa's son. There is a popular online myth that Prahasta was the son of Rvaa, but as aforementioned, in the Vmki Rmyaa, Prahasta is the maternal uncle of Rvaa, being the sibling of Rvaa's mother Kaikas.Kumbhakara had vivha with Vajrajit, daughter of Vairocana and Vibhaa had vivha with Saram, daughter of gandharvarja aila (UK 12.23-26). Kumbha & Nikumbha were the sons of Kumbhakara (YK 75.45-46).There are some other slightly different accounts (different from the one in Vmki Rmyaa) on Rvaa's wives and children (as well as grand-daughters of Sukea). I would be sharing five of them, from Padma Pura, Agni Pura, Vyu Pura, Rmopkhyua (of Mahbhrrata), & Liga Pura.As per Agni Pura (11.2-4), Virav had 2 wives - Pupotka & Kaikas. Kubera was the son of Pupotka. Rvaa, Kumbhakara, Vibhaa, & rpaakh, were the children of Kaikas. As per Padma Pura (5.6.17-20), Virav had 2 wives - Mandkin & Kaikas. The former bore Kubera and the latter bore Rvaa, Kumbhakara, & rpaakh. As per Vyu Pura (70.33-50), Virav had vivha with four wives - Devavarin (daughter of Bhupati), Pupotka (daughter of Mlyavn), Vk (daughter of Mlyavn), and Kaikas (daughter of MI). Devavarin bore Vairavaa (Kubera), Kaikas bore Rvaa, Kumbhakara, Vibhaa, & rpaakh. Pupotka bore Mahodara, Prahasta, Mahpru, Khara, and Kumbhnas I. Vk bore Trir, Duaa, Vidyujihva, and Asalik (daughter). As per Vana Parva (274.12-14 ; 275.1), Pulastya fathered Vairavaa (Kubera) with his wife named Gau. Later (275.5-8), Pulastya had another son Virav (who was his very krodharpa). Then Virav fathered Rvaa & Kumbhakara (with Pupotka), Vibhaa (with Mlin), and Khara & rpaakh (with Rk).As per Liga Pura (1.63.58-65), Virav had four wives - Devavarin (daughter of Bhaspati), Pupotka & Balk (daughters of Mlyavn), and Kaikas (daughter of MI). Devavarin bore Vairavaa (Kubera), Pupotka bore Mahodara, Prahasta, Mahprva, Khara, & Kumbhnas I. Balk bore Trir, Daa, Vidyujihva, & Milik (daughter).In the lists of Vyu Pura & Liga Pura, we see Trir & Daa being the sons of VkJBalk and Khara being the son of Pupotka. This Trir is Rvaa's half-brother, who died in the battle early on in AK, as aforementioned, unlike Rvaa's son named Trir, who died much later in YK.The numbering of lokas from Mahbhrrata & Vmiki Rmyaa, follow Gt press versions. Ravana's parents were Vishrava (son of Pulastya) and Kaikesi (daughter of Sumali and Thataka). Kaikesi had two brothers Maricha and Subahu which would effectively make them Ravana's uncles. Ravana had six brothers and two sisters: Kubera the King of North direction and the Guardian of Heavenly Wealth. He was an older half-brother of Ravana: they were born to the same father by different mothers. Vibhishana A great follower of Rama and one of the most important characters in the Ramayana. As a minister and brother of Ravana, he spoke the truth without fear and advised Ravana to return the kidnapped Sita and uphold Dharma. Ravana not only rejected this sane advice, but also banished him from his kingdom. Vibhishana sought protection from Rama, which was granted without hesitation. Kumbhakarna One of the most jovial demons in Hindu history. When offered a boon by Brahma, he was tricked into asking for eternal sleep. A horrified Ravana, out of brotherly love, persuaded Brahma to amend the boon. Brahma mitigated the power of the boon by making Kumbhakarna sleep for six months and being awake for rest six months of a year (in some versions, he is awake for one day out of the year). During the war with Rama, Kumbhakarna was untimely awakened from his sleep. He tried to persuade Ravana to open negotiations with Rama and return Sita to him. But he too failed to mend the ways of Ravana. However, bound by a brother's duty, he fought on the side of Ravana and was killed in the battlefield. Before dying he met Vibhishana and blessed him for following path of righteousness. Khara King of Janasthan He protected the northern kingdom of Lanka in the mainland and his kingdom bordered with the Kosala Kingdom, the kingdom of Rama. He was well known for his superior skills in warfare.he was killed by Rama. Dushana Viceroy of Janasthan. Ahiravan King of the Underworld ruled by the rakshasas by Ravana and Demon King Maya. Kumbhini Older sister of Ravana and the wife of the demon Madhu, King of Mathura, she was the mother of Lavanasura. She was renowned for her beauty and later retired to the sea for penance. Surpanakha The sister of Ravana. She was the ultimate root of the kidnapping of Sita. She was the one who instigated her brothers to wage a war against Rama. Source I have summarized Puranic Encyclopaedia page 646-647 for easier reading. Ravana had invited on his head eighteen shapa (curses) as follows:(i) Ravana once insulted Rambha, the betrothed wife of Nalakubara during her tour at a place near Alaka. On hearing about the insult Nalakubara cursed that Ravana should die with his ten heads broken.(ii) When Vedavati, the only daughter of sage Kusadhvaja, was doing tapas to secure Sri Madhava as her husband. Ravana committed rape on her and she cursed him thus - "You and your family will be ruined by Lord Narayana on account of me."(iii) He invited a Vedic brahmin to install the idol of Tripurasundari given to him by Siva. As the brahmin happened to be a bit late to come, Ravana imprisoned him for seven days, and the old brahmin cursed that Ravana would be imprisoned seven months by a man.(iv) For calling Nandikesvara 'monkey' at Kailasa, Nandikesvara cursed that Ravana and his kingdom would be destroyed by monkeys.(v) As Vasistha refused Ravana 's invitation to teach the Vedas etc. he took the former captive. When he was released from captivity by the solar King Kivalasena, Vasistha cursed that Ravana and his family would be destroyed by those born in the solar dynasty.(vi) Ravana once saw sage Astavakra at Slesmataka and gave him a kick saying, 'Oh ! handsome fellow ! I shall cure your eight hunches", and the sage cursed Ravana as follows : For kicking me, a poor innocent sage, you will be kicked from head to foot and foot to head by monkeys,"(vii) Ravana once poured on his own head water kept purified by mantras by Dattatreya to bathe the head of his Guru, and the latter cursed that Ravana's head would be poluted by the feet of monkeys,(viii) When Ravana molested and wounded the lips of Dvaipayana's sister in his own presence he cursed that Ravana's sister would be mutilated by a man and he would be humiliated by monkeys.(ix) Ravana cruelly manhandled Mandavya maharsi, then the latter cursed that Ravana too would be roughly handled by a monkey.(x) Ravana once dragged by hair the wife of Atri in his very presence, and Atri cursed that Ravana will have to witness his wife being denuded of her dress and dragged by the hair by monkeys.(xi) Narada refused to explain the meaning of 'Om' to Ravana and the latter threatened to cut the tongue of Narada. Narada then cursed that all the ten heads of Ravana would be cut by a man.(xii) Ravana once raped Madanamaajirai, wife of Rtuvarman, and the latter cursed that Ravana would be killed by a man.(xiii) Once maharsi Maudgalya was sitting in the svastika pose resting his neck on the yogadanda (a short stick-like piece of wood with a handle) Ravana happened to come there and he cut into two the yogadanda with his Candrahasa (sword) with the result that the maharsi fell down with face upwards and broke his back-bone. The maharsi then cursed that Ravana's Candrahasa would prove ineffective in future.(xiv) Certain young brahmin girls who had gone for sea-bath were humiliated by Ravana in the presence of their mothers when they cursed that the wife of Ravana would be insulted in his very presence by monkeys.(xv) Ravana once humiliated Svahadevi, wife of Agni in his very presence and Agni cursed that Ravana's wife would be humiliated by monkeys in his presence.(xvi) Ravana killed by one blow on his chest King Anaranya of the solar dynasty who sought refuge with him, and the King cursed that Ravana would die with all his ten heads cut by the arrows of a prince of the solar dynasty.(xvii) When Ravana was about to return after conquering Devaloka and taking the devas captives, Sulekhadevi, daughter of Brhaspati tried to take shelter somewhere when Ravana attempted to catch her by force. Then Brhaspati cursed that Ravana would die hit by the arrows of Rama.(xviii) Ravana tried to humiliate Punjikadevi, daughter of Brahma, and the latter cursed that Ravana would die with all his ten heads broken if he touched unwilling women.

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